BHA : LCW CLOSE DURING WRITING OF *A LEAF..* OCW -3, 5-6
OCW CAN'T REMEMBER LCW TALKING OF 1886 EVENTS- OCW-5
BHD - SAW JC/SS OCW-3
FC DIDN'T REMEMBER LCW TALK OF PM OCW-7
GORDON WOOLLEY ACCEPTED LCW 7
JWW - DEMANDED REINSTATEMENT PUBLICALLY - 8
LCW - 3 OUT OF ORDER (CHURCH, PRIESTHOOD, K of G) -10

JT APPEARED TO JWW BEFORE HIS DEATH CJ-2

REMINISCENCES

OF

JOHN W. WOOLLEY

AND

LORIN C. WOOLLEY

Volume I

REMINISCENCES

OF

JOHN W. WOOLLEY and LORIN C. WOOLLEY

Volume I

Reported by

MARK J. and RHEA A. BAIRD

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

Mark 4:21, 22

PREFACE

to Series of "Reminiscences"

Two generations have grown to adulthood since John Wickersham Woolley and his son, Lorin Calvin Woolley, passed from this life.

At the time these two men were with us, few people had enough knowledge to appreciate their goodness or their greatness; yet each in his turn held the highest Keys of Priesthood. One can, indeed, count easily on one hand the men of this dispensation who preceded them in this great honor and rare responsibility. In this series of "REMINISCENCES" many evidences will appear to attest to the Woolleys' Priesthood calling.

Brief life sketches of John and Lorin Woolley precede the discussions or interviews, which will be identified by names of the guest participants and also by Roman numerals.

LIFE SKETCHES

1. JOHN WICKERSHAM WOOLLEY

BORN: December 30, 1831, on a farm in Newlin Township, Chester County, Pennsylvania. He was the first of eight children that his mother bore, while his father had 27 children in the Celestial Marriage relationship with 5 wives. (See *Woolley Family in Utah,* by Preston Woolley Parkinson.)

PARENTS: Edwin Dilworth Woolley and Mary Wickersham. Moved to Columbian County, Ohio; then to Nauvoo, Illinois shortly after joining the Church in 1837. Came to Utah with family and Saints, arriving in September 1848.

MARRIAGES:

1. Julia Searles Ensign, who became the mother of six children.
2. Ann Everington Roberts, widow of Benjamin Roberts. Ann and Benjamin were the parents of Brigham H. Roberts, renowned L.D.S. missionary, writer and Churchman. He was 29 years of age when Ann married John Woolley.

CHILDREN:

1.	John Ensign	b. 1 Jan. 1852
2.	Franklin L.	b. 11 June 1854
3.	Lorin Calvin	b. 23 Oct. 1856
4.	Julia Adarena	b. 16 Apr. 1859
5.	Mary Emma	b. 31 Jan. 1862
6.	Amy Irene	b. 12 Feb. 1868

All of these children grew to adulthood and all married but Franklin. He died at 24 years of age.

John outlived all of his children except Lorin, who lived only slightly less than six years after John's demise, December 13, 1928.

TRIPS: (to assist the Saints)

Omaha to S.L.C. (teamster, guard, etc.)	1
Four trips back to Missouri--last one in 1863 (Divised short-cuts on original route saving several days' travel. Short-cuts later called "Woolley's Cut-offs". Wrote guide book.)	4
One of first ten to cross Big Mountain to meet Johnson's Army (1857)	1
One trip to the Sweetwater to help immigrants	1
Two other charity trips for immigrants	2
Total trips	9

CIVIC AND MILITARY OFFICES:

1. Messenger boy for Joseph Smith, at age 13 years.
2. Major in Nauvoo Legion.
3. Participated in Black Hawk War.
4. Participated in Utah War, 1857-8.
5. Justice of the Peace, Centerville, 16 years.
6. Deputy Sheriff of Salt Lake County.
7. Deputy Territorial Marshall.
8. County Commissioner.

CHURCHMAN: Ordinations:

1. Priest by Bsp. Edward Hunter.
2. Elder by Brigham Young.
3. Second Counselor to his father (Edwin D. Woolley, Bsp. of 13th Ward, S.L.C.)
4. High Councilman in Davis Stake.
5. Patriarch, June 1913.
6. Temple Ordinance Worker for many years.

COUNCIL OF FRIENDS OF GOD:

Possibly earlier than 1886.
Became Senior of Council, 1890.
Transferred Keys of Priesthood a few days before his death, Dec. 1928, to Lorin Calvin Woolley.

DIED: Peacefully at his home in Centerville, December 13, 1928.

2. LORIN CALVIN WOOLLEY

BORN: October 23, 1856 at Salt Lake City, Utah. He was the third child and third son of his parents. At age seven he moved with the family to Centerville, Utah.

PARENTS: John Wickersham Woolley and Julia Searles Ensign.

MARRIAGES: Sarah Ann Roberts, January 25, 1883.
(Names of other wives are withheld by request.)

GOLDA KMETZH (SP?)

CHILDREN:

1.	Lorin Ross	b. Dec.25, 1883 m. Elizabeth Siddaway	d. Aug. 1, 1933
2.	Gordon Roberts	b. Jan. 7, 1888 m. Hazel Lee	d. Aug. 7, 1966
3.	Hugh Roberts	b. Oct. 7, 1890	d. Feb. 7, 1914
4.	John Dilworth	b. May 2, 1892	d. Oct. 1903
5.	Thomas Matthew	b. April 16, 1894	m. Wilda Cook
6.	Gwendolyn R.	b. Oct. 2, 1896	
7.	Earl Roberts	b. Jan. 21, 1899	m. Maria Chrissochoon
KNOWN BY MAY ANDERSON * 8.	Calvin Roberts	b. Aug. 9, 1901	m. Ivy Walker
9.	Olive	b. Jan. 9, 1905	m. Arthur Ferrell Coombs

Matthew, Gwendolyn, Calvin and Olive are still living.

MISSIONS: "Indian Territory" (Southwestern States) 1887 to 1889.
" " " " Dec.1896 to Apr.1897.

CHURCHMAN: Ordained an apostle at age 13 years,
by Brigham Young, who was ordained an elder (Melchizedek Priesthood) by Eleazer Miller* immediately after he baptized Brigham on April 14, 1832.
*(See *History of the Church*, Vol. 1, p. 297)

COUNCIL OF FRIENDS:
Called 1873 or earlier.
Member of School of the Prophets, as early as 1873.
Calling and election.

Received Keys of Priesthood, December 1928.
(Testimony of J. Leslie Broadbent and other Council members.)

Transferred Keys of Priesthood shortly before his death in 1934, to Indian Prophet in Yucatan.

DIED: At his home in Centerville, Sept. 19, 1934, at the age of 77.

ADDITIONAL INFORMATION:

During the long years of the "polygamy underground," Lorin was active transporting General Authorities of the Church from one hiding place to another, enduring many kinds of hardships under varying and extreme circumstances. Daniel R. Bateman, and others, have testified to the writer (R.A.B.) of Lorin's courage and dependability. He endured great fatigue in hasty and long horseback rides. He suffered much exposure in sub-zero weather, yet was never known to chafe or complain.

The writer's father was a missionary companion and close friend of Lorin Woolley, as "Reminiscences" will make known. From my father, I learned many little known facts of this great man's life.

Number I

A DISCUSSION WITH
OLIVE WOOLLEY COOMBS

This discussion was held June 13, 1971, in Draper, Utah, among (1) Olive W. Coombs, daughter of Lorin C. Woolley, (2) Ferrell Coombs, her husband, (3) Rhea A. Kunz, a friend of Lorin's, and (4) Irene Allred Rowberry.

A DISCUSSION WITH OLIVE WOOLLEY COOMBS

June 1971

NOTE: Throughout this publication, the following initials will be used in identifying the individuals concerned:

OWC - Olive Woolley Coombs
FC - Ferrell Coombs
RAK - Rhea Allred Kunz
IAR - Irene Allred Rowberry
COMMENT - Other persons present

OWC: A little incident that comes to my mind to show father's manner of teaching is something that he taught me in a very common way. I was the only one of the children at home, and we owned a little Model "T" Ford. Someone needed to go get the milk cans from the highway. Father said, "Well, I don't know how I'm going to get the cans down here." I said, "I can drive a car." He asked, "Who taught you?" "I just watched the boys," I answered. He said, "Okay, let's see what you can do."

So he got in the car with me. We backed out and nearly missed the bridge. He didn't say a word. We went on up to the highway and got the milk cans. Then I said, "I don't believe I'd better back around, Dad." "Then what are you going to do?" he asked. I answered, "I think I'll go around the block." So we went around the block; and when we got home, he said, "It's your job to get the milk cans from now on."

But it was the way he taught us, you see. He went with us, and he never condemned in any way. He just made sure that I could handle the car. He was so patient with us.

But Grandfather (John W. Woolley) was really a different individual. At the age of 90 he got out and chopped and thinned beets for two or three hours a day and was very, very accurate with them. He was very healthy, and I remember that he got up very early (6 or 7 a.m.) in the morning. He ate only two meals a day--noon and night--and then went to bed very early--by 7 p.m. every night. He ate very simple meals. The thing I remember most was bread and milk and cheese; and honey was always on the table at my Grandfather's home.

Comment: What position did he hold in the Church?

OWC: Grandfather worked in the temple. He used to do all of the ordinance work, and at one time or other took all of the male parts. He was also a sealer. (Note: John W. Woolley was released from his temple responsibilities in early 1915) I was told that one day he went back to the temple after they had cleaned the veils, and they had been hung backwards. He noticed they were wrong, and told them about it, but they never changed them.

RAK: Your father told us these same facts.

OWC: I have often thought that that was probably why the controversy of the mark on the garment.

Comment: Certainly he would have seen it and said something if it had been on the garment before, just as he did about the veil. It would be interesting to find a pair of old garments to show when it did start.

RAK: About your grandfather--when my husband and I met him, your grandfather was very forthright. He didn't mince words with anyone.

OWC: No, he didn't.

RAK: His mind was clear as a bell. As I recall, we saw him just about a week to ten days before he died. He sat erect with a long flowing beard. We were in the very room where the Savior visited Pres. John Taylor on that memorable night of Sept. 26-27, 1886. Your grandfather talked with us about how the room had been changed since that time--two other doors having been added and this sort of thing. We talked on quite a number of subjects that day.

OWC: He was very alert even the day he died. You see, he died just a few days before his 97th birthday. (Note: John W. Woolley was born Dec. 30, 1831 and died Dec. 13, 1928)

Comment: How old was your father, Lorin, when he died?

OWC: About 78, I believe. But Father had a much more severe life in things that take the physical body down, such as being gored by a bull and the riding he did for John Taylor. You know, when Father was a minute man for John Taylor, he did a lot of riding in the cold. However, Grandfather had a hard life, too, being in the army as he was. He was in the Nauvoo Legion, you know.

RAK: He was one of the early pioneers and scouted several companies across the plains.

OWC: Yes, he had a rough life, too, but he seemed to be a little more hale and hearty than my dad. Dad was a little more frail.

* * * * *

FC: I received the Priesthood from Lorin at Brother Broadbent's home on 17th South. I have always been grateful for this. In my cleaning business, I was delivering clothes to the Broadbents. Lorin was there and asked me, "Ferrell, do you remember who gave you the Priesthood that you might become an elder to go through the temple?" I said, "I don't ever remember those things." He said, "It's very important. Come in here." He sat me down and said, "Just in case you didn't get it right. . ." And so he gave me a beautiful blessing and I received my Eldership from Lorin Woolley. All my boys hold his Priesthood, too. I don't know one person in Lorin's friendship that would either lie or cheat or steal in order to gain a word for himself. He always kept in good company.

Comment: Wasn't Brother Woolley the missionary companion of Harvey Allred?

RAK: Yes, they were missionary companions in the Indian Territory or the South Western States.

OWC: And Father and your Father were very, very close when he wrote *A Leaf in Review*. Dad knew everything your father put in it and sanctioned it all. The book was very wonderful, and Dad loved it. He loved Brother Allred very, very much. They were so close, and I'm sure they're still very, very close.

Another thing that was interesting, I remember now. At Sister Kelsch's funeral, Daddy turned to me and said, "Did you see that gentleman at the side there?" I said, "No, I didn't see anybody." He said, "Brother Kelsch (Louis A.) was there. When she died, he came to take her with him." So it happened many times that he saw beyond us.

Another interesting thing I remember--a few years ago we went back to the World's Fair in New York. We went up to Moroni's statue at the Hill Cumorah. I didn't look up at the figure to start with, but Ferrell did, and as he looked at the statue, his mouth dropped open in surprise. Dean Woolley Warren was with us, and she looked up and her mouth also dropped open in amazement. I looked at both of them and asked, "What are you looking at? What is the matter?" And Dean said, "There's your dad;" and she was looking at the statue of Angel Moroni. I've never seen a greater likeness. If you want to see what my dad looks like, go to the Hill Cumorah and look up at the Angel Moroni. Whoever posed for that either looked like my dad or whoever did it was inspired to do it--I don't know.

Comment: Do you have pictures of your Dad or of your Grandfather?

OWC: Yes, I've got both. Not as good as they ought to be. I think Rhea has some as good as I have."

Comment: Maybe if we looked at them, we could see what the Angel Moroni looks like. (Laughter)

OWC: Well, whether that means anything or not, you never know. Sometimes people are inspired and sometimes they are not.

RAK: Well, I know this--that I have seen your Father in Leslie Broadbent's home when his whole body was full of light. I actually thought I was going to see the bones through his flesh. Now you look at Olive and see the light in her eyes. His face, his neck (as far as we could see it) and everything was light emanating from his body. And afterwards I commented about this to two or three individuals when Lyman Jessop looked very surprised. He said, "Rhea, did you see that?" I answered, "Indeed I did see that." He said, "So did I, and I was afraid I was the only one." He indicated he had already inquired of others. Now we know that the Lord has said, "In the mouths of two or more witnesses I will establish all things," and Lyman and I both witnessed that event that night.

OWC: Well, when my father passed away, Gordon and Mother were the only ones with him at the exact moment he died. But Gordon said that as he passed away, it wasn't like passing. It was like a glow leaving--it just raised from his whole body. It wasn't anything else--just a glow. So that verifies the fact that the spirit leaves the body.

Comment: This is the same as many sectarians report; they claim they see the same thing. Now why do some see it? It's a consoling favor to someone left.

RAK: Well, Brother Woolley told us that these traditions about, or pictures of, the Holy Family having a halo about their heads come from the actual fact that they glowed with light when the Spirit of the Lord was upon them, because they were so righteous.

IAR: When we first met Brother Musser in California years and years ago--when he was very humble and very near the Lord--at that time he had sort of an aura or halo around him. I said to my sister, "Charlotte, do you see that light around Brother Musser?" She said, "Yes, I do." It was definitely a halo, and it wasn't just around his head; it sort of emanated from his whole being, it seemed.

Comment: In your life with your father, what would you consider the most spiritual experience you had, Olive?

OWC: The times when we were sent to bed while he had people around all night to talk to, and we'd sneak downstairs to listen.

IAR: That's the way we used to do with our Father, Harvey Allred. People would come from miles and miles around to talk to Papa.

RAK: Yes, and they would stay up sometimes all night and would still be up in the morning when we got up out of bed.

OWC: Right, and sometimes we'd go to sleep on the stairs as we were trying to listen to all they had to say.

RAK: Could you and Ferrell tell us some of the things that the witnesses of that eight-hour meeting have told you about the Lord's visit to John Taylor in 1886? First, of course, we'd like the testimonies your Father and your Grandfather might have told you. Next we'd like the testimonies of any other witnesses you might have heard.

OWC: Well, I can't remember that Grandfather ever actually came forward and said such and such, because I'm sure he knew that Dad came forward and spoke about it. But Dad very strongly testified to these things. I think the thing that impressed me most (talking about the visitation) was that he verified he was there at Grandfather's home where the visitation occurred. He thought he heard voices so he went outside and around the house, for he was on guard for President Taylor while he rested. He knew no one could have entered where he was guarding, and yet he thought, "How did they get in?" because he WAS hearing voices. So he went close to the window and he heard voices again; then he had a calm feeling come about him. So it was all right and he went back to his post. Then, the next morning as Brother Taylor was walking, he was elevated high above the floor.* He called in some people for a meeting and told them the revelation he had received the night before. He told them about it, what it meant, and what it was for. Previously Dad had asked, "But who was the other man there?" And Pres. Taylor turned to him and said, "Did you hear someone else?" He said, "Yes, there were three distinct voices. You say one of them was the Prophet Joseph; who was the other one?" And he said to Father, "You heard the voice of your Savior."

RAK: This is as your father told it to me, too.

OWC: Yes, that's the way he told it to everyone.

RAK: And your father also said that when John Taylor came out of that room, his countenance was so bright that they couldn't look in his face. He and the other guard, Brother Birrel, had to become gradually accustomed to the light. And Brother Taylor, as he came out of the bedroom was tweedling his thumbs and forefingers--as was his habit when he was meditating.

IAR: That was the same thing that happened to Father (Harvey Allred) when he was up to the mine in the tent one night. A light appeared in his tent and three different voices were heard. Later he explained the other two voices were those of the Prophet Joseph and the Savior.

HARVEY ALLRED SAW JS & THE SAVIOR.

RAK: I have seen Father when he was writing his book *A Leaf in Review* when there was such a power with him that you couldn't walk into the room without feeling a hallowed feeling and it stayed with him hour upon hour. I know he had heavenly beings visit him when he was writing that book.

Lorin Woolley said that he knew every word in that book was correct and even scripture. He further stated that there was one chapter in which Father was wrong in doctrine, assuring me that just because a man may err in doctrine, it does not mean that he is not a good man. Brother Lorin asked Father to leave out the whole chapter and said, "Harvey was very humble and readily consented to leave out that chapter." Brother Woolley told me what the subject of the chapter was--it was on baptism for the dead. Then he asked again, "What is scripture?" My husband, Morris, answered with Peter's definition: "Holy men of old spoke as they were moved by the Holy Ghost." (See also Doc. & Cov. 68: 3 & 4)

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*Other available accounts, verbal and written, do not carry this observation.

Brother Woolley went right on from there showing that when people speak as the Holy Ghost dictates, they are uttering scripture. He said that many of the books of the Bible are simply journals of the Saints, and many of the journals that would yet come forth would be scripture. I've seen this fulfilled. And so he said it was with Father's book and even said, "Sister Kunz, do you know that *every word of your father's book is scripture?"* Thus Brother Woolley rehearsed the whole thing three times.

Comment: Well, the Spirit is certainly contained in the pages of that book. He had a great work and calling.

RAK: This is absolutely true. For example, when Father was a baby of nine months, he was given a patriarchal blessing in which he was told that he would be an apostle. This was recorded in the Church office, but afterward it was lost. During the times of hardship and travel, somewhere my grandfather lost his record of the blessing while Father was yet young. But Father's mother, his father and others told him of this blessing. I am sure that this was fulfilled before he died.

IAR: Father (Harvey Allred) also had the promise in his patriarchal blessing that he should live to go and meet the ten tribes and speak with them in their native tongue. And I think he can do that yet.

Comment: I don't think you have to have a patriarchal blessing fulfilled in this life. This has been a worry to a lot of people. Many patriarchs have pronounced blessings that seemed almost impossible to be fulfilled. But I don't believe the words of a true patriarch will go astray. I think they will be fulfilled, but maybe not in this life.

RAK: This was something that was a great trial for my father when my oldest brother, Ezra, passed away in Mexico. Father was prostrate with the same disease--the typhoid--and so was my brother, Lothair, who was in bed with Ezra when he died. Mother came to Father twice and told Father that Ezra was going to die. Each time Father recalled the blessing that Ezra had received and said, "Oh, no! no! Lottie, he won't die."

The third time she came and said, "Harvey, Ezra is dead." It was one of the hardest things Father ever had to take. He really went through hell in what he suffered in his mind. It must have been only a matter of two or three days (I do not remember the exact time) but Father told me that he was lying there in bed very sick himself and grieving about this unfulfilled blessing that Ezra had been promised. Suddenly, Ezra stood in the air beside his bed, holding a beautiful gold chain about eighteen inches to two feet long--holding it up by one end. He said that when

Ezra held this chain up to Father's view, he could see the beautiful glistening links of the chain. Ezra said, "See, papa, the chain isn't broken." Then he smiled at Father and vanished from his sight. Father told me that instantly he grasped the bedframes and felt of himself and realized that he was wide awake. It was not a dream! Father said that then he had the answer. He used to instruct his children that when the patriarch sees into the future, many times the Lord doesn't even show him this transition of death, because death is such a small thing with the Lord. It's one continuous episode, as the Patriarch sees it.

At first Father thought that something was very wrong spiritually because Ezra had been given great blessings which were not fulfilled. But the symbol of the chain meant that this prophecy had not been broken. And it came to Father than Ezra had a work to do--he would be preaching the Gospel on the other side. Then Father was satisfied and wasn't grieved any more.

Now, there are many more things I should like to ask Ferrell and Olive Coombs. I'm sure Ferrell has something on his mind now.

FC: I'm sure you'll find that the work of Lorin was truth here upon this earth. Olive and I had the opportunity of living in her mother's and father's home there in Centerville for about nine months when Lorin was so sick. It fell my lot to give him alcohol rubs. Lorin was afflicted with bed sores and they became constantly worse. But with all the massaging and all the pain, he never complained.

So for a good many months we got closer to Lorin than most children would. I'm sure Lorin was one who thought way ahead of you. He seemed to read that which you needed, and he seemed to have a gift of giving you that which you wanted.

RAK: Can you recall what Lorin may have said about living the higher law and the requirements and expectancies of the Lord with regard to the living of that law?

FC: I don't ever remember Lorin's speaking of plural marriage as far as his own life is concerned. Many of those people said little about it, for obvious reasons. I think it may be the same story--that a person is known outside of his world, but in his world he's not accepted. Gordon, the oldest boy, knew and accepted his father's position, but Matt never did. Cal loved his father for his father's wisdom. Of course, I think Olive is one of the choice. He confided in his daughter. When we were first married, I used to think it was funny. We lived in a little one-room apartment and the bed pushed underneath what looked like a little bookcase. When we pulled it out at night, that's where we slept and that's where they would have to talk. Sometimes when I'd awaken in the morning, they were still talking.

So Lorin would visit with us quite often. I was always very thankful for this. Olive's mother visited often, too. And her brother who got gored with the bull would stay with us while he went to shows. But I don't know of anyone in the family that got better acquainted with and had the opportunity to listen to Lorin's wisdom more than Olive.

RAK: There's something that I recall you told me about long ago. I hardly know how to put it; so I'll just have to tell you your father's remark as you told it to me. You had asked him a certain question. By his skillful manipulations, he had helped you work out the answer yourself. Then he finally said, when you had it right, "You are too smart for your britches."

OWC: You might be talking about President Joseph F. Smith when he came out of the tabernacle at Bountiful. I was a child of seven--I well remember my age. Daddy had taken me over to the Stake Conference in Bountiful. We had taken Grandfather with us. They had disfellowshipped Grandfather before this time. That didn't stop Grandfather from paying his tithing. It didn't stop Grandfather from going to Church. It didn't stop Grandfather from preaching the Gospel. It didn't stop Grandfather from knowing that the Lord lived and that Jesus Christ's Gospel was the right Gospel. It didn't stop him from any of this. Father and I were standing in front of the Tabernacle after the meeting, waiting for Grandfather to come out. He liked to say Hello to this one and that one. Joseph F. Smith was the General Authority present at that conference. He walked up to us just as Grandfather walked up and Pres. Smith put his arm around Grandfather's arm and said, "John, I'm very sorry about what has been done. I want you to know it wasn't my will. It was voted. But I have the assurance that if you will come back into the Church secretly we are ready and willing."

And he (Grandfather) said, "I appreciate that very much, but since I was taken out publicly, the way you must take me back is publicly, because I feel I have done no wrong; and my Lord, I'm sure, agrees with me." That was all there was to it, but it was quite a thing to a little kid standing there.

* * * * *

Question: Do you think people are being constantly resurrected now? I think they are.

Comment: Well, of course they are. The resurrection is going on all the time.

OWC: I am sure there are people who have seen my father. I haven't myself, but I'm sure that people who have seen him know that MY father is resurrected and has thrown away his cane and is walking without it. That's what the Savior died for--the sins of others and so we could be resurrected.

Comment: There is more information on this in a little book, *Spirit World Experiences*, compiled and published by Ogden Kraut, in which Elder Johnson tells of his experiences in the Southern States, when he met the Prophet Joseph Smith. The Prophet Joseph told him that as soon as it was to your advantage to be resurrected, you would be resurrected.

* * * * *

Comment: I mentioned once in an elders quorum meeting some time ago that if Joseph Smith were to walk in here and announce himself as Joseph Smith, you would kick him right out the front door. And you know that teacher said, "You're right, we would."

OWC: Well, you can see how far astray it's gone. I mean spiritually--I don't mean in actions and commandments, etc., but spiritually. They've withdrawn greatly. But now there are still many who are very spiritual and are very open and are trying their best with their bigotry, etc., to do what's right. I think that the Lord wants us to work very hard with all of his children, no matter where they are, or what they are; you can't turn your back on anyone.

Comment: Joseph Smith said if you follow the spirit, it will lead you just right.

FC: Our authorities today ask you to teach by the Spirit.

Comment: The Lord gave the command in the Doctrine and Covenants (42:14): "And if ye receive not the Spirit, ye shall not teach." Does that leave any guesswork allowance? No, it says prove which spirit is working with you.

OWC: I should mention the "firesides" Grandfather had at the old home. It included the Barlows and the Jessops and everybody that used to come out there to Grandfather's. They would talk and enjoy the scriptures and have songs and have a regular wonderful visit of friends. Word of this got down to my Uncle Dee, who was John W's brother, who lived in Kanab. He heard that Grandfather was starting a new church. And so Grandfather had Uncle Dee come up and he told him, "Dee, I am not starting a new church. The Church of Jesus Christ of Latter-day Saints is the Church that Christ put on this earth through Joseph Smith, and it will be the only Church until Christ, Himself, comes to take it over and don't forget it." He said, "It may go astray, and we may have to think on our own and we may have to act on our own, but the Church of Jesus Christ is still the Church on this earth and don't forget it and I'm not starting a new Church."

And my father repeated this to us many, many times. It's still the Church and until it's gone so far astray that it has to be put in order, it's still the Church.

RAK: And then, as your father told me, at that very instant God would send the One Mighty and Strong to set it in order. And those are the words he used--"At that very instant."

OWC: That's right.

Comment: So that means "at that very instant" when they excommunicate until the balance of righteousness is outside of the Church.

OWC: Then, it will be set in order immediately because until then the Church of Jesus Christ of Latter-day Saints is still the church on this earth.

RAK: Yes, Lorin Woolley said that when the Church ostracizes enough of the righteous membership holding the Melchizedek Priesthood and the Church loses the BALANCE of power, at that very moment God will send the One Mighty and Strong.

OWC: Yes, I believe that.

Comment: This is also made clear to my mind in the dream that the Prophet Joseph Smith had concerning his farm. This was one of the last dreams that he had before he was killed and one of the last ones recorded. He dreamed that he came back to his farm and he found it in terrible rundown condition, and he went in to take possession of it and they said, "No, this isn't your farm," and he said he argued with them a little bit. (I can't tell it verbatim) But after a short time he said, "Well, the farm isn't in good enough condition that I care about having it anyway; you can have it." And he turned and left and then there became an awful noise and riot of those contending for the farm behind him. And I can bear my testimony that I know that that refers to the Church. When he comes back, they will reject him; and when they reject him, there will be an awful lot of contention in the Church about who is to have leadership, but he will set it up. The Kingdom of God, not the Church is to be set in order.

DATE

HOUSE OF GOD, IS NOT JUST THE CHURCH

RAK: No, I must say, because Brother Woolley said, "The three," and he held up his three fingers. He was very plain and explicit with this. When there is time I can explain how this whole thing developed. But it was the Church, the Kingdom of God, and the Council of Friends. It would ALL be out of order and would ALL have to be set in order. Still holding up three fingers he said, "This is the House of God. The Church alone is not the House of God. These three things constitute the House of God."

* * * * *

FC: President John Taylor said in conferring the Priesthood, "Make sure that the Priesthood is conferred right--that you KNOW that you have the Priesthood, because the devil will become so rampant in the last days that you'll have to prove your Priesthood." Then he told them, "To prove your Priesthood was to recite your succession. Know who and why they held the Priesthood." So if you can't recite your Priesthood, get busy and learn those people from whom your succession comes.

RAK: Lorin Woolley taught us exactly the same things you have just stated.

Comment: We also need to know whether the ones who lay hands on us have anything to give.

OWC: Ferrell was given an ordination, and they didn't know whether the gentleman who ordained him (before we went to the temple) really had the Priesthood. So that is why my father ordained him again--giving him the Priesthood, for sure.

RAK: I'd like to add what I heard Lorin Woolley say about one's knowing and being able to trace his Priesthood. He advised all of the men present in this gathering of friends at Leslie Broadbent's home that when the House of God is set in order every man will have to trace his Priesthood, or it will have to be done over again. And he sat there and traced his Priesthood for us and THEN he went over it and said, "I can trace it in a different way now--from Jesus Christ to me."

FC: While we are talking about Priesthood and that you should know that you hold the Priesthood, I'd like to mention my son who was in the Spanish American Mission. He wrote me and said he needed his Priesthood succession. My first stumbling block was Lorin. His records were burned in a bishop's storehouse, and they didn't have it on temple records. I have a partition in my shop; and I had just finished talking with the temple authorities about their inability to find Lorin C. Woolley's records. From that partition in my shop a voice said, "Who ordained you to the Priesthood?" I said, "Lorin C. Woolley." "Well," the voice continued, "That's strange; he ordained me, too, and I have the information at home. I'll bring it to you." This was Jack (Lothair Allred), who came into my shop and hadn't been in for several years. Now if that's not a testimony, what is?

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Number II

A DISCUSSION WITH

CARL JENTZSCH

This discussion was held June 20, 1971, in Draper, Utah, among (1) Carl Jentzsch, a friend of John and Lorin Woolley, (2) Lloyd Cottrell, (3) Mark Baird, (4) Rhea A. Kunz, and others.

A DISCUSSION

June 1971

NOTE: *Throughout this publication, the following initials will be used in identifying the individuals concerned:*

LC - Lloyd Cottrell
CJ - Carl Jentzsch
MB - Mark Baird
RAK - Rhea Allred Kunz
DP - Diane Pyle

RAK: This is Sunday afternoon, June 20, 1971, and Brother Carl Jentzsch is a special guest in my home today. This is the first time I have seen him in about sixteen years.

We have been reminiscing about events of our early acquaintance and Mormon stalwarts who are long since deceased. Brother J. Golden Kimball was mentioned. I remember about an incident of his having said that this Church is not run by revelations--it's run by relations. Again he had this to say: that President Grant had never seen an angel nor received a revelation for the Church. . . but "I can't even have a dream!" I tell this to illustrate Brother Kimball's inspired way--through his marvelous sense of humor--of putting over needed facts. This was in the very trying conditions under which he had to labor.

CJ: I just want to verify what Rhea Kunz has said: I heard J. Golden Kimball say these things along with other subjects that I feel like briefly going into. There was one incident when the authorities took Brother Kimball to task because he bought a lot of stock in the Dream Mine. One day he was on the stand, and he brought up this subject. It seems that Heber J. Grant and some of the apostles had invested a lot of money in a fake gold mine up in the State of Washington, but it was "salted" with gold. They lost something like a quarter of a million dollars on this deal. So Golden Kimball got up and said, "Well, brothers and sisters, I want to tell you right now there is as much gold down there in that Dream Mine as there was in the State of Washington where the brethren got soaked! (laughter) They got swindled; the prophets got swindled!" (laughter) He was a real character. I knew him quite well.

DREAM MINE

RAK: I had the privilege of meeting him just once, and he honored me with about a twenty-minute interview alone with him. I account it as one of the highlights in my life--having known this very wonderful and valued man.

Now, Brother Lloyd Cottrell was telling some of the family last Sunday some remarkable things that he had heard, and we have asked him to come over and repeat some of that information today.

LC: Well, it seems about three or four years ago I came to a funeral viewing at the Larkin Mortuary in Salt Lake City, and present among those who were also at the viewing was Ianthus Barlow. Since he was getting quite blind and unable to recognize people by sight very well, I went up to him and introduced myself and told him who I was associated with, about my family and my father-in-law, Carl Jentzsch. He said, "Oh yes, I know him very well." And for some unknown reason he commenced to tell me about Brother John Woolley and he said, "You know that man was promised by the Prophet Joseph Smith that he would live to see the Church and the Kingdom of God set in order, and he was approaching ninety-seven years of age when Brother John Taylor and other members of the Priesthood from the other side who had long been dead, appeared to him and told him that there was a great work to be done on the other side. However, they recognized the promise that had been given to him by the Prophet Joseph Smith, and said they would honor this promise and that they would leave it up to him as to whether he would remain here or go to the other side and commence work there. Apparently he agreed to go to the other side, for it was within two weeks he passed away quietly." This is the extent of the story that Ianthus Barlow told me.

CJ: I was acquainted with Brother John W. Woolley back in 1927 or 28; I've forgotten the year in which he died--I think it was 1928.[1] He sealed my first plural wife to me under very wonderful circumstances. There is an incident about his death that not too many people are really acquainted with. On the morning that he was to leave this earth, he got all cleaned up and told his wife to leave the house. She hesitated and he said, "I want you to go; you MUST go." So she left the house under these strange circumstances; and when she came back later, he was lying on the floor dead. He had previously indicated to certain people that Joseph Smith and others were coming for him very, very soon. That is as much as I can tell you of the circumstances. There may be others living that know about it, but I don't know who they are.

RAK: My former husband, Morris Kunz, was telling me just weeks ago about this incident, and he had heard some things about it. Maybe we could get a recording from him a little later on.

LC: I was requested to recite an incident that happened to me one day about fifteen years ago when I was visiting in the LDS Hospital in Salt Lake. I happened to be in the hospital between visiting hours, and the halls were nearly empty. A man rather excitedly came up to me and asked, "Are you an elder in the Church?" "Yes, I hold the Melchezidek Priesthood." He said, "Would you come with me." So I went with him into a room where he introduced me to his wife, who was lying in bed. He said, "She is to be operated on in the morning, and I would like you to assist me in administering to her." So I anointed her and he sealed the anointing; we talked for a few moments and I left. I know not, to this day, the outcome of the operation or who the man and woman were; it has slipped my mind. But I feel that man was inspired to ask me to assist in the blessing.

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[1] John W. Woolley died December 13, 1928, in his Centerville home. He was born December 30, 1831. He outlived all of his children except Lorin C. Woolley.

Another incident I might recite at this time happened in 1952 when I was in the Marine Corps in Camp Townsend, California. I was residing at Vista, California, attending the branch there. Previously, I had been excommunicated from the Church, and according to their standards I was stripped of all my authority, but I knew better because of the manifestation of power from on High. So I attended as well as I could my religious meetings while I was in the service. Then we moved further south--to Escondido, California, and on my first attendance in the Escondido Ward of approximately two hundred and fifty members, I discovered that an average of only nine members attended each meeting--a very poor representation. That morning before this particular fast meeting, a young boy had been baptized, and they desired to have him confirmed. When I entered the building, they inquired as to my name and I told them. Later they called me by name to come up out of the audience and confirm this boy--at no time had they inquired if I held the Priesthood. So I went up--and on my way to the stand (I felt extremely in need of the Spirit of the Lord), I put the matter in the hands of the Lord and asked him to bless me. I gave that boy a blessing, and to this day I don't know who this boy is or where he is. However, I should say, the Lord, or the power of the Spirit of the Lord, gave this boy a blessing, for it seemed that I stood aside and could hear and see myself as I was blessing this child, for the words flowed from my mouth in a way I hadn't experienced in my life. I recite this to show the power of the Holy Spirit on a person who will manifest that he'll honor his Priesthood.

CJ: Now, I'd like to tell a personal experience dealing with John W. Woolley. On one occasion, when I was living in Salt Lake--I had fasted and prayed on many occasions concerning the principles of the Gospel, and I was especially concerned over the principle of plural marriage--I had spent about five or six days in fasting and prayer. I just wanted to know--that's all there was to it. One night I went to bed and stayed awake praying until about 3:00 a.m., when I heard a voice. It was just like a still small voice and yet it was like rolling waters that seemed as if it went from those east hills there to rolling down the mountainside just like a huge stone; but it was a voice--it was small, and yet it had such an impact that my whole body was shaking. It rolled across this valley and went clear to those west mountains. And the voice told me that the principles that I had been studying were true. It said, "It is true! It is true! Oh, it is true!" I sat up in bed and marvelled at it; then it came again, and I marvelled more than ever about it. Then when it came the third time, I didn't have any more doubt after that. I told my wife, "From this moment on, this is the thing we must do, regardless of Church, religion or whatever we have been considering in the past; this is the thing we HAVE to do. Where in the world are we going to find anybody?" So I started another period of fasting and prayer, and a few months later I came home from work one night, and my little boy was very sick. He was six weeks old, had double pneumonia, and had taken a turn for the worse that morning and was on his death bed.[2] I walked into that house, looked through the whole house clear to the kitchen sink, and there stood a girl I didn't easily recognize. Someone put a hand on my shoulder and said, "That is the girl you are to marry; that is your wife." She turned around and when I looked at her, I realized who she was. "Oh, no," I said. "She can't be; she's a man hater." And the voice came just as clear as I'm talking to you now: "Nevertheless, that is the girl." What could I do? "Okay, Okay," I said.

Well, it is a long story, but I will skip part of it. Finally, it came to the point where we had to find authority. At this particular time, to find authority was one of the most difficult things that you could ever imagine. I had no idea where I should go, or what to do. So that started another period of fasting and prayer to know where to go. One day, out of a clear blue sky, (I was working with the American Smelting and Refining Co.) when I was working alone in my own little shop, a perfect stranger walked in. I happened to have my Doctrine and Covenants laying there on the bench. He walked over and said, "What are you searching for?" I told him. He says, "Okay, I'll help you." This was old Brother Worth Kilgrow. And he said, "I'll take you to the man." I said, "Okay." So, even at that particular time in the Church, this whole thing had been going on. If you wanted to be sealed, you had to go and talk to the man and he might make you wait as long as six months. And another thing--he would never perform a sealing without revelation. This I testify to, here and now. There were NO sealings without revelation, whether anybody here on this earth knows this or not, but that's a FACT of the matter. So, I took my wife and this young lady, Hilda--she was the same age as I (only ten days difference), and we went there. I left her outside and went in to talk to him. I no sooner walked in than he said, "You are Carl Jentzsch, yes?" I said, "Yes," and I had never seen the man. He said, "Where is the girl?" I never even asked him. I said, "Oh, she's out in the car." He said, "What's she doing out there? Why don't you bring her in?" I asked, "Now?" You know, I had never told her. I had said, "Well, we're going to have to figure on a six months' wait; that's all there is to it." Brother John Woolley won't do it."

So I went out and said, "Hilda, he wants to talk to you." I took her by the hand and we walked into the house. I'll never forget that man's face. He had a beautiful face--his eyes were piercing. He could look right through you. He could read your thoughts just as if they were written on a page. And his eyes pierced through me and

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[2] The baby, nicknamed Frank, was miraculously healed. That story is recorded in Veda's, the first wife's, journal.

I just faltered, like two hot pokers, you might say. He questioned both of us, and then turned to me and said, "The only thing I can't understand is what took you so long to get here. I have been waiting for months for you. What took you so long? I know all about you. I'm only talking here so that you'll be at ease." .... "All right, I'm going to seal you two together now!" I said, "Okay." And she said, "Now?" And he said, "Yes, have you any objections, young lady?" She looked at me and looked at him, and she just broke down and said, "No, I haven't any." And so he sealed me to my first plural wife, for time and all eternity.

Then I sat down and talked with him. And he said, "You know, many of the things that I tell you now are going to be blotted out from your memory when you leave this house; but as these events come to pass, they will come back to your remembrance and you will remember what I have said. I asked him about certain things, and he told me this, "First of all," he said, "Don't fight the Church; this is the first thing I want you to know--DON'T FIGHT THE CHURCH! You will go through many things and they will do a lot to you." This they did--they put me in prison later, where I served time. The CHURCH put me there--not the State of Utah. I have evidence of this, through the Governor. I don't fight the Church; I let them do what they want and that's THEIR business.

The next thing he told me was, "Carl, you are going to live to see a generation yet unborn, and that generation, along with some of the men who are living here now, are going to establish groups. See to it that you join none of them." Now, I'm telling you God's truth. I've made a covenant with my God, a little over a year ago, that from that time on I would speak the truth, no matter who it hurt, no matter whose lives are changed and no matter what came. My lips have been unsealed since that time. I have spoken to my family about things that I haven't even dared to open my mouth about; now I talk to them just like, "Well, there it is; take it or leave it." And I have talked to you folks as you have asked, and here I am telling you things which I have told only to one or two other people.

A generation unborn, practically--he said they would take over authorities that they did not have and that they would contend among each other, that they would divide, that they would subdivide and they would be in great contention. Now we've got that situation. Later on I was driving down Fifth East in Salt Lake in broad daylight, and there appeared before me a congregation of people that weren't even born yet; I could mention names, but I won't--that's not my purpose. I don't want to bring any individuals into it, but I saw them--saw them grow up and saw that they had divided among themselves, and subdivided. I saw their faces just as clear as I see yours. Many people, not just five or six, but many, many people who later came into this life or were small children at that time, and I saw them as grownups and how the whole thing went.

All right, so he said, "It's your duty not to belong to or give your allegiance to any other group or church." I am a "lone wolf", you know that.

RAK: Aren't we all? Every so-called Independent HAS to be a "lone wolf."

CJ: "All right." He says, "Don't fight the Church, and don't establish or become a part of any group." He said, "You'll live to see the day that the Prophet Joseph will come among this people, to individuals, and he will choose this man or that man, and they are the ones through the instrumentality of the Prophet Joseph, who is "The One Mighty and Strong"[3], who will come bearing the scepter of power in his hand to set in order the House of God, and you are one of them if you will keep your integrity." I've kept it.

I've been to prison for what I believe, and I don't regret a day of it--not a bit. So these are part of the things he told me; then he said, "The Church as it is at present constituted, will change everything that it is possible to change, and it will be done very subtly. Everything that can be out of order shall be out of order before the Prophet Joseph comes--EVERYTHING! The powers of heaven cannot be exercised, CANNOT come into effect until EVERYTHING is out of order, that can be out of order, and then it is God's prerogative to set it in order and Joseph Smith is the man. It's not this man or that man. We can mention a lot of names. It's not them at all. My sheep will hear my voice."

Then he continued with this very important statement, "Make your calling and election sure. This is more important than plural marriage or any other principle of the Gospel--make your calling and election sure! See to it that YOU KNOW the Savior while in this life. You must know Jesus Christ, personally, while in this probation."

Some few years later this was corroborated to me by the fact that I spoke to, or had a long conversation for about four hours with, B. H. Roberts. He was then head of the Quorum of the Seventy in the Church. For two or three hours he skirted around things and didn't come quite to the point until finally he said, "Well, I am very discouraged with the Church, the officials and the way things are going and they know it because *I have told them.* But I want to say this to you--I have gone into Centerville Canyon, and I've fasted many days by a little stream of water." Now I know what he means, because I've been lost in Centerville Canyon, in the middle of the night. And the brush at that time was very thick, and the only way to get up there at that time was to find deer trails.

Brother Roberts went on, "After many days, when I was so discouraged and I felt like I just couldn't go another day, I started out of that canyon. The Savior appeared to me, and he laid his hands upon my head, and He said, 'Brother Roberts, thou shalt have a part and a lot in my Kingdom.'"

So, I just want to witness these things to you because it is the truth. He said, "Every man in this Church who does not receive this confirmation, has not obtained anything in this kingdom whatsoever; he must obtain this. It is one of the most necessary things in the whole gospel of Jesus Christ!" I think I had better end with that tonight.

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[3] Doc. & Cov. 85:7-10.

RAK: Would you feel like describing Brother Roberts to us. Not many people today really know him.

CJ: Well, you have to remember when I met him he was quite old. (I don't remember how old exactly.) He wasn't such a big man; he wore a beard and a small mustache on his upper lip. His hair was steely gray--I'd say it was almost white when I saw him. His eyes were very piercing also, just like Brother Woolley's. All the time we were talking together he never got up; he just sat in his chair. I talked to him in his home. He was very forceful and emphatic. He mentioned that his time on this earth was very limited. He had lots of papers there on his desk. He said, "I have some work here I want to finish, and after that, then it is up to the Lord what He does with me." But he was a very sincere, honest individual--discouraged completely with the whole Church leadership. He said, "Not one of them will ever listen to my story. There are those of my family that I can't talk to as I've talked to you."

RAK: I understand that he was a very powerful speaker--one of the best in the Church.

CJ: Yes, he was.

RAK: Brother J. Golden Kimball attested to this in his speeches that he gave publicly. Do you know anything about Brother Robert's life as a child or young man? I understand that John Woolley married his widowed mother.

CJ: I have heard this story, but I can't verify it; I don't know.

RAK: It's in the Woolley family record, a book which I own, written by Parkinson.[4] Brother Roberts certainly brushed elbows with some great men in his lifetime.

CJ: I know that he had more than one wife. I never met them but he told me that what I was doing was correct and never to worry about it.

RAK: That's wonderful!

CJ: Don't worry about it. But I said, "But I've been excommunicated; they tell me I've lost my Priesthood." He said, "Aw, come on! How can they take something away like that? You're the only man that can take it away. You're the only man! There isn't a man on the face of this earth, or there's no angel that can take it away from you--only you." Most certainly if that weren't the case, we'd be in a hell of a fix--listening to all this garbage that goes on; then we'd be dependent upon some man for our exaltation, and I won't stand still for that for one minute. God never guaranteed his leaders; in fact, he said, 'Cursed is he that puts his trust in man and maketh flesh his arm.'[5] You have only one thing and that is the light of Christ which lies within you and me and every man that cometh upon this earth. If you don't believe it, read the Seventh Chapter of Moses. It's recorded there--all these things and THAT is what you have to rely on. That's the thing that is so necessary. When they say get the Spirit of the Lord, it simply means that you contact the light of Christ which lies within each man that comes upon the face of this earth. Contact it, and USE it, and not just believe it. Well, now I'm going into preaching again, and I don't want to do that.

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[4] *The Utah Woolley Family*, by Preston Woolley Parkinson. Copyright 1967. (Note: B. H. Roberts was 29 years old when his widowed mother was married to John W. Woolley.)

RAK: That's very good and that is just exactly the thing we've been wishing for and praying for. I wish you could tell us a little more about your visits with John and Lorin Woolley.

CJ: In essence I have told you the things that are important, which you now have recorded here. Those things to me are fundamentally important, because here were two men, widely separated--one excommunicated from the Church, like Brother Woolley was, and the other one who was of the Council of Seventies--telling me in essence the same thing--that you must make your calling and election sure, that you MUST have hands laid upon you by the Lord Jesus Christ Himself, and he'll say to you, 'Thou shalt have a part and lot in My Kingdom.' I've always treasured these things. Now then, I give it to you honestly and freely as I can.

RAK: I, too, recall both of these men talking about election, not with John Woolley directly, but his telling my husband these things and my husband relating them immediately to me, although I knew John Woolley and heard many other fine things from him. But with Lorin Woolley, he talked with us about the election and what election meant, among other things. Uncle Dan Bateman and Leslie Broadbent were full of it! They seemed filled with the spirit of this great mission that each one of us must fulfill if we truly achieve our mortal destiny.

CJ: Yes, he told me something else, too. I'll try to put it in his own words: "One thing, there's no bargain counter into heaven; you will pay the same price that Abraham paid, or any other one." I said, "What do you mean?" "The sacrifice of all things. If you are not willing to sacrifice all things, you are not worthy of the Kingdom." It just came to my mind now, and that's certainly the truth.

RAK: I can verify that; I heard both Lorin and Dan Bateman say this same thing. How many times they all referred to the Lectures on Faith, Lecture Six especially, which tells us what we have to do in order to know that our course is pleasing to the Lord.

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[5] II Nephi 4:34; 28:31,32. See also Doc. & Cov. 1:19.

CJ: A good example is when Abraham went on to the mountain to sacrifice his promised son, a possession he thought more important, more dear to him, than life itself; but he took him on the mountain to sacrifice him unto the Lord. Yet it was written, "Thou shalt not kill." Abraham, at that time proved his worthiness--that he loved God more than all the things of this earth. And if you go far enough, as you put your feet on that flat, you will find out that if a man is not willing to sacrifice all things for the excellency of the knowledge of Jesus Christ, he is not worthy of the Kingdom, like the rich young man that came to Christ. He said, "I have done all these things, I have given to the poor. . . " I have done this and I have done that. You know the story. He says, "Yet what do I lack? and Jesus turned to him, 'Go and sell all that thou hast and give to the poor, and follow me.'" And he couldn't do it. Others in the Book of Mormon time have done the same thing. Wasn't it Alma and Amulek[6] who watched their families be burned at the stake? These things mean something. And one of them said, "Alma, let us stretch out our hand and use the power that is within us and stop this. . .and Alma said, 'No, the Spirit constrains me; let the cup of their iniquity be filled.'" Now, here were two men who had the power of God and could have stopped the flame, could have laid these apostate Nephites low,[7] but they would not use it. Why? They were in a position then to sacrifice all things--the things that they dearly loved beyond anything else. And they let it go; they let it pass and left it in the hands of God. Well, I'm going to say what happened to those people that were burned to the stake: 'Unto them that overcome all things, I will grant to sit on my right hand with me and my Father on my Father's throne.'[8] Now you remember that. "And to him that overcometh all things will I make a pillar in the temple of my God." Overcometh what? The little filthy, egotistical, mortal self--this is the thing we have to overcome and rise above all things.

Now the next category is the martyrs who have given their lives willingly for the excellency of the knowledge of Jesus Christ. They stand right next to him in exaltation in upper heavens which fly before us. It is my knowledge that many of the martyrs that went to death in the arena in Rome were born of the spirit--many of them even just a few minutes or few hours before they were executed. Now we must be born again, and this is what it means--you cannot be born again unless you will offer your all in sacrifice. This is the most powerful religion on the face of this earth, believe it or not. It is the most powerful if you use it and if you will live according to spiritual, and not mortal law. We need to raise ourselves above the mortal things. For instance, if somebody clobbered you, normally the first thing you would do is be filled with resentment, hatred, malice, etc. This is mortal law. I'm not interested in it. "Resist not evil." It means just that. When you do not resist evil, you have placed yourself on a higher plane of thinking, feeling, acting, doing and living. That's one of the lower things that we have to learn--"resist not evil." Let it go, just let it go and just tell God, "I love you."

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[6] See Alma 8:6; also 10:11; and 14:8-13. Alma's Home was in Zarahemla (Alma 8:1). Alma went alone on this mission. It could likely have been some of Amulek's family who were burned to death, along with beloved saints and their sacred records. Amulek's father turned away. (Alma 15:16)

[7] See also Alma 9:14-15; 16:11.

[8] Rev. 3:21, Insp. Version. See also Rev. 2:17.

MB: I should like to add a little note here, about B. H. Roberts. On one occasion he was preaching a funeral sermon for a woman I called Aunt Ellen Baird. There is a man living in Salt Lake City who can testify that he saw Brother Roberts stand about four inches off the floor and the chair he was kneeling on while talking. (He had a foot and used a chair for more comfort while delivering a portion of his sermon.) This man was sitting near the front and to one side so that he could see behind the pulpit. This is recorded in the Baird family records that my father was concerned with. I tell it so you could know more of the kind of man he was.

CJ: Well, I wouldn't doubt this, because I know there were times when I was talking with him that his face just shown with a light. This light I saw when with Brother Woolley also; so it is not new to me. I've seen it with others, also.

RAK: I've seen Lorin Woolley when his countenance was so full of light that I thought I was going to see the bones through his flesh, and he truly told us unspeakable things. On one occasion I particularly recall, he would ask a question or make a statement and then he would just sit there while the Spirit told us more. Then he would take up when the Spirit left off. And this is what he did again and again, while his countenance was so bright and beautiful.

MB: Did Brother Roberts make any explanation of how to make our calling and election sure?

CJ: Well, indirectly. He didn't go into a lot of detail, but I found the details later. However, he did say this, or words to this effect--that in order to make your calling and election sure, the first requisite is LOVE. Absolutely. Now what is the first commandment: Love the Lord with all thy heart, soul and mind and strength. Now what is left? Do you have time to do anything else? Just ask yourself these questions. He did make a statement from the Bible: "Yield yourself unto the Lord and enter into his sanctuary." Now there are two very important keys here. For many years I've wondered what this last statement really meant. Then through my own searching for truth, I found this answer: The sanctuary spoken of is the Kingdom of God within you. The Book of Moses says, "Therefore it is given to abide in you."[9] (Now the word *abide* means to dwell or to live.) "Therefore it is given to abide in you the record of heaven, the peaceable things of immortal glory, that which knoweth all things, that which is in all things, that which is round about all things, that which maketh alive all things and that which has all power and truth."

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[9] Moses 6:60-61; Doc. and Cov. 1:39. (See also 2 Chron. 30:8.)

This can abide within every man on the face of this earth according to the Doctrine and Covenants; Then when you put this thing together, "All that the Father has is yours." And Jesus said, "It is the Father within me that doeth the works, and the Kingdom of God is within you.[10] So the light of Christ abides in every man that comes to the face of this earth, whether he is Jew, Gentile, Hindu, Indian or a Chinaman; the same light in them is in you and me. And this is what lies within us. Use it. It can be done Going back to the first statement I made about the sanctuary--it lies within you. The key is love, but the means is surrender or yield. It means that you yield your will to the will of God--in all things that happen to you, good, bad, or indifferent. Anybody, even the Hindu, can be thankful for the good things. But the commandment was "*be ye thankful in ALL things and you shall be made glorious.*" It is your reaction to the so-called bad things that exalts or condemns you. If you are full of resentment, hatred, and jealousy toward anything that happens to you, you have missed the point entirely. But if you *sincerely* thank God for it, and MEAN it, you have now placed yourself on a higher spiritual plane, not a mortal one. Mortality does all these lower things--anger, jealousy, and hatred. The wages of sin is death.[11] That is why we die--because of our own sins, not because of Adam or Joe Blow. Jesus never taught any man how to die; He just came here to teach men to LIVE and to have LIFE and to have it more abundantly. When we are filled with resentment and hatred, we have cut off our own supply of the abundant life.

DP: But there's one thing in the Bible that makes it clear--"As in Adam all die, even so in Christ shall all be made alive;" man does not necessarily have to die.[12]

CJ: No, that's the point I'm trying to put over.

RAK: I was with Lorin Woolley when he told a group of us in Leslie Broadbent's home that we would see people live to the age of a tree. He talked with us about the Tree of Life and partaking of the Tree of Life, and he told us many other things that we would live to see. For example, children born without sin.[13] He explained to us what this meant. Now since we have here two witnesses of these men and the things they taught, I'd like, through Brother Carl, to verify some of the things that I've been telling these people, if it is possible. I'd like to know if either one of the two Brothers Woolley told you anything about the story of Joseph Smith cutting out the garment pattern for John Woolley's mother or if they told you anything along this line about the endowment or the second endowment. I think these things would be very interesting.

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[10] John 14:10,11-21. Both Insp. Ver., and King James Ver. Luke 17:21. (Both versions.)

[11] Romans 6:23 and James 1:12-15.

[12] Eg. Nephite disciples of Christ 3 Ne. 28:7-8; 28:36-40; 2 Ne. 9:6; Mor. 8:10-11; See especially 4 Ne. 1:14 Doc. & Cov. 42:46-47. Also 63:50-51.

[13] Moses 6:55; Doc. and Cov. 45:58.

CJ: Well, I can only answer part of it, because I specifically asked him concerning the garment since that was a period when they were introducing the so-called new style. So I was concerned. Brother John Woolley said that the original garment pattern was revealed to the Prophet Joseph, and that he and his family had always made their garments to conform with that first pattern that Joseph Smith gave. I have also heard from others the story about Joseph Smith's cutting out a garment for Sister Woolley.

RAK: You were present, no doubt, when those men related some of the incidents of the underground days, and in particular the eight-hour meeting in Centerville. Since there are so few people left who knew any of these witnesses, would you please tell us how many witnesses you knew and something of what you heard from them.

CJ: Well, I was very well acquainted with Brother Dan Bateman for many years; and also knew George Earl.

RAK: He was one of the last surviving witnesses, in fact THE last. I also knew him and heard his testimony.

CJ: I was married in that house in Centerville and in the very room that the Savior appeared to President Taylor, because that's where Brother Woolley lived at that time.

RAK: I was in that room, too, when I met Brother John Woolley. He talked to us about how it had been changed and the two other doors put in.

CJ: Well, in trying to recall what Brother Bateman told me--John W. Woolley had two pistols. This old gentleman could throw a dollar into the air and shoot right through it with those big old 45's, or whatever they were, just like that. He was a good shot. Did you know that?

RAK: I knew that Lorin Woolley was a crack shot; he could shoot from the hips, but I didn't know that his father was.

CJ: Anyhow, I think you all have a record of Lorin Woolley speaking about the eight-hour meeting.

RAK: Signed also by Dan Bateman.

CJ: That's right. I heard Dan Bateman several times say substantially the same thing--how the Savior came and the light came from under the door of John Taylor's bedroom. They heard the three distinct voices; and when he came out in the morning, they asked, "Boss, (they called him the Boss) who was with you and where did the light come from?" You have to remember in those days they had kerosene lamps which gave a very poor light. He said, "What do you know about it?" "Well, we heard the voices; we saw the light; there were three voices." And John Taylor said this, "Brethren, that was your Lord and your Savior Jesus Christ and the Prophet Joseph Smith." And that was the time when they called this meeting together and when John Taylor rose from the floor. You know the whole story without my repeating it. So I heard Brother Bateman tell me this many times.

RAK: Did "Uncle" Dan Bateman ever tell you about his father Samuel Bateman and his wonderful experiences with John Taylor in the days of hiding and the underground?

CJ: Rhea, he did tell me some things, but it has escaped my memory.

RAK; Did he ever tell you about Porter Rockwell?

CJ: Oh, yes, yes.

RAK: Let's hear some things about him. There is one character! We have to laugh every time we think about him and yet he was integrity itself.

CJ: Yes, he had a form of justice that was rough but effective. (laughter) "Old Port"(that's what they called him) was the executioner. Dan told me a few things about him. Porter could get roaring drunk--so don't think he was an angel; he wasn't. I particularly remember one story. There was a bishop in Salt Lake City that had two renegade sons, and they were out to make a killing for themselves in the cattle business. They were stealing cattle--one, two, three, or whatever they could get at a time and get away with it. Then they would take the cattle out to a place in Western Utah called Skull Valley--a ways west and south of here. However, they were caught red-handed. The evidence was there, but they didn't catch the boys; they were gone. So Brigham Young sent Old Port after them. Dan used to chuckle about this.) Well, these two boys headed south, I guess, going to California. Anyway they traveled on the other side of the mountains from the main immigrant trail, keeping out of the way of everybody. Well, Old Port went after them. As Porter told it, he found their trail, followed them, but stayed just far enough behind them that they could see only the dust cloud from his horses He could see their dust cloud, and he knew who they were; and they could see his--he *wanted* them to see it. Well, the trick was to let them know that they were being followed. So, of course, they weren't able to sleep. And after six or seven nights without sleep, they were dead tired. Porter figured that was about the time he would come in on these boys. He figured about where they would be camped and left his horse tied up and crawled right up to their tent. The boys were both asleep--just dead to the world. Porter had slept every night, and was as fresh as a daisy. He lay there in the brush with these two pistols out, and when he got near enough to shoot, he said, "Okay, boys, the game is up!"

They rose up and went for their guns. He shot both boys right through the head. That was Old Port! He loaded them up on their own horses, and it was three or four days before he got back to Salt Lake, going night and day. He brought them right up to the Lion House. Now when I was younger there used to be some old hitching posts going from State Street nearly to Main Street. It was a series of old stone hitching posts with a chain all the way through each post. Anyway, Porter came into town and tied up his horses at one of these posts, and Dan Bateman said that he was standing there when Old Port came in with these two dead boys and stopped right there on South Temple. Dan went up to Old Port and said, "I'll go in and get Brigham." He came out; and when he went back into the office, the father of the boys was in the office. Then they came out together, and the father lifted up the blanket that was over them, covering their faces, too. He went to one boy and then to the other, and he said, "Well, Brigham, they're good boys now," and he walked off and said, "You bury them." Just walked off--and that's all he said. Well, that's one of the stories from Old Port. Dan used to tell that one quite often.

RAK: Did you ever see the old cabin that Porter Rockwell lived in at the point of the mountain?

CJ: No.

RAK: "Uncle" Dan used to point it out to us, when we went down to the point of the mountain, and it was there for many years. I suppose it remained there for eight or ten years after my husband and I first moved to Salt Lake. It was not far below the highway, south of the Bluffdale Road, that is. There was a road that went down there which might now *be* the Bluffdale Road.

CJ: Yes, I saw that.

RAK: You've seen that old cabin that stood there so many years? That was Porter Rockwell's cabin.

CJ: Well, I saw that, but I didn't know it was his. In fact, I camped there one night. I came from Southern Utah and walked all the way from Spanish Fork to Salt Lake. And I remember seeing that cabin when we got here to the point of the mountain. We stopped there to water our horses, which were pulling a heavy wagon load. (That's why I walked.)

RAK: I suppose you remember seeing those ponds down below, which are still there. This is where Porter Rockwell raised his very fine horses. Then the Missourians that came through poisoned those springs and he had to abandon them. I guess you knew that. These were the same Missourians who met their fate at Mountain Meadows.

CJ: I knew about them but didn't know where the ponds were. I was through there the other day and those ponds are still there.

MB: I have a question. What is the meaning of this "Don't fight the Church" statement? You spoke of being outspoken no matter who it hurt. What would consist of fighting the Church if that wouldn't?

CJ: No, you've got a wrong understanding here. If I were to fight the Church, I would go around and condemn everything and would absolutely go against the Church and really go at it tooth and nail to put down the whole thing. I can't do this because the principles that Joseph Smith laid down, all of the Doctrine and Covenants, and all the standard works, are all correct. It's men that have fouled it up.

Now I cannot go about with a spirit of condemnation, and I don't want anybody to have that idea. I am not condemning anything; I am only speaking the truth--without any malice on my part whatsoever. I've gone through all that and I've made my own peace with God concerning what they've done with me; and as far as I'm concerned, I hold no malice--although they put me in prison and caused me untold suffering. That's between them and God, and what He does with them I don't care.

MB: We can accuse the brethren of doing something wrong, but not speak against the Gospel--that would be fighting the Church. But as for the men who are preaching false doctrine--we must warn them some way.

CJ: When they speak false doctrines, it is my prerogative to correct it with only those who ask. I was told this very definitely. Don't go about preaching "willy-nilly." Brother Woolley said, "If people come to you and ask, you tell the truth as you see it." Now that's not really fighting the Church; we're only weighing this thing in the balance. This is as it is, and this is the way it is being told to you. I don't care whether or not any man believes my own testimony, because I know what I know. If people won't accept it, that makes no difference to me.

RAK: Which reminds me of what Lorin Woolley told us, "In all your kickings and flounderings, see that you never deny a revelation of God."[14] Then he went ahead and told us what would actually constitute a denial. He was very explicit in this. I've written this in other places, and it will be recorded.

MB: Now another matter--if we're not going to join any groups, how are we going to live the United Order? Or shouldn't we worry about it? These various groups are trying to live the United Order, they think.

CJ: I'll ask you a few questions then, Why are people concerned so much about the *United Order* and *NOT the condition of our own hearts*?

MB: I'm not more concerned about it, and I agree with you. We have to have conditions for it, but with the United Order as a requirement for putting ourselves in good condition. . .

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[14] *Teachings of the Prophet Joseph Smith*, p. 156. (Given July 2, 1839, to the Twelve and some Seventies.)

CJ: I could go into this very extensively, but it is too late tonight--perhaps another time, if I come back. But I just want to make one or two things clear here. I've lived a long time and have seen a great deal. I have seen men after men, and organization after organization raise up preaching the United Order. I once spent many months writing a whole treatise, taking it out of the standard works, on how the United Order should actually function, how it should work and how it was all set up. Nobody would even so much as talk about it. They had the wrong ideas, and I tore the whole thing up and threw it away. And I said to myself, "Why am I so concerned about the United Order? I know it's a law of God." But I want to tell everyone that is here tonight--there will be no United Order that's going to work as God intended it to work unless there is a man standing at the head of it who has direct revelation from God. It will not succeed otherwise.

RAK: This is the testimony of my brother Harold. He has told us this all along.

CJ: You cannot do it. Your only concern and my only concern is to understand the first requisite, and that is to find the Spirit of God which is the light of Christ that lies within you. Contact it. There is a way--you can do it. I gave you the key here a while ago. Contact that light and then use that light so that it leads you every day, every moment, every hour as to what you are to do and what you are to say. "And they called them Gods unto whom the word of God came." All right, how did the word of God come? Through the light of Christ within. You must contact this light; you must honor it; you must thank God for it; you must talk to it every day and ask it for help. This is the thing that's important. Joseph Smith said, "I would to God that every man in Israel was a prophet." He is a prophet because he has the light of Christ to light his life, to light his knowledge, his intellect, his understanding, to fill you with love, mercy, justice, patience and all the things that we find in the Bible from the teachings of Christ that we should do. This is the important thing. Then if you want to live the United Order, you can make a success of it; but until you do, you cannot have it.

MB: It must be a group action; you can't do it without.

CJ: That's correct, but I'll tell you a step further. If you will find that light and use it in your life, you will have a life more abundant and you won't *need* the United Order. The United Order is a thing which is way down here actually. These other things are far over and above it. That is just something to teach you to live with this person or that person or whatever, and to recognize that they are human beings, that they too are children of God, and that you should help them to help themselves. If you have this and that, *give* to your brother.

DP: Yes, because after Enoch's people lived it for a time, they were taken up.[15]

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[15] In the days of Enoch the people "were instructed after they assembled

(continued)

CJ: Yes, and I want to testify that there are people walking this earth today, translated beings,[16] and they're here and they're among you, and it is very possible someone is here tonight. But be that as it may, they're here to help you. You talk about your temple ordinances--did someone mention that?

RAK: Yes, in connection with the temple garment. (See page 12)

CJ: All right, we say, "Well, here we have the temple ordinances. Who has the power and the authority? Well listen, does God ever give a commandment to the children of men but what He doesn't open the way that it can be fulfilled correctly, honorably, righteously? No. So what do you think is the purpose of these translated beings? What is their work?

DP: To minister to the telestial.[17]

CJ: Exactly, and that's right; they are ministering angels--for what?

RAK: To those who shall be heirs of salvation.

CJ: All right. If you want your temple ordinances done correctly, why don't you have the visitation of angels? Read Moroni[18] You need the visitation of angels--YOU'VE GOT TO HAVE IT!

RAK: They will come to you when you have *prepared* yourself and have been asking. Ask and ye shall receive; knock and it shall be opened.

CJ: Well, you've got to LIVE for it. They will come to you when you are ready.

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RAK: Brother Carl, we're anxious to record some more of your experiences if you are willing to tell them.

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[15] (cont.) in one, in righteousness, for 365 years, that they learned the laws of the kingdom, and concerning God and every principle of righteousness that was necessary to enable them to enter into the fullness of the glory of heaven; they were instructed to build up a city, and it was called a city of holiness, for God came down and dwelt with that people; he was in their midst, they beheld his glory, they saw his face, and he condescended to dwell among them for many long years, during which time they were instructed and taught in all of his ways, and among other things they learned the great doctrine and principle of translation, for that is a doctrine the same as the doctrine of the resurrection of the dead, which is among the first principles of the plan of salvation;. . . we find that those people, when they were fully prepared, having learned the doctrine of translation, were caught up into the heavens, the whole city, the people and their habitations." (J.D. Vol. 17:147)

[16] For further information on translated beings, see Chapter 2 of THE THREE NEPHITES, by Ogden Kraut. Also, *Assorted Gems of Priceless Value*, Sec. I, by N.B. Lundwall.

[17] Helaman 5:11 and 6:48. 3 Nephi 28:25-32; Mormon 8:11.

[18] Moroni 7:26-37.

CJ: Well, about my imprisonment--I had a premonition at first for many weeks that something was going to happen and I told my family that something drastic was going to happen. This was about three months before it happened. No one paid any attention to me, and so I took my own counsel. Well, one day I had a dream that I was going to prison and it really shook me. Then one night the kids came over to the house and said there had been two men sitting in a car across the street, and they had been watching this house. I knew right away that the gestapo was on my trail, and the whole thing began to fall together. I got to thinking it over and remembered that I had been told, not just warned, that they were going to put me in jail and that they were planning to raid the house. This came just as clear as it could be. Then I dreamed that night, that I was in prison, and I saw the inside of that "big house," and I saw exactly where I was going to go in it and that I had to go there to meet certain people. When I did land in prison, it was exactly as I had seen it. When I walked in there, I was not a stranger at all. I knew right where I was going to go. But anyway, I was warned about this thing and when I was sorting and packing my things, getting ready to just get out of there, a voice said, "No, you're not to go; you've got to go to prison; it's necessary." So I thought it all over, and made my decision. I knew what had to be.

So I walked into the Attorney General's office of the State of Utah, and said, "Okay, here I am. What do you want?" "Well, who are you?" I told him and he said, "Oh, you mean you walk in here of your own free will?" I said, "Yes." And he said, "How did you know we were after you?" And I said (among other things), "Well, any fool could see that two-bit gestapo you've got sitting out in front of my place night and day. Is that the best your office can afford--people like that?" That was the Attorney General--Callister was his name.

RAK: He was a very bitter man.

CJ: "Well," he said, "What do you want us to do? We had it all set up to raid your house at 3:00 in the morning." "Well, I figured it was pretty close." He said, "Well now, I'll tell you, we'll call the raid off, seeing that you came in here." I said, "Well fine. Do you want me to go to jail now?" He says, "No, why don't you go back to Farmington and go see Mr. Robinson, who is the Justice of the Peace, and we'll call him and tell him you're coming in. We'll also call the sheriff and tell him to forget the raid." I said, "Why don't you do that while I'm here. I just don't trust you." He said, "Okay," and called the sheriff, and told him that the raid was off, that I was there and had given myself up, and so on. He called the Justice of the Peace (R. E. Robinson) and told him to let me out on bail and make the bail the minimum. You see, this thing started out up to $10,000. So they made the bail the minimum, which was $1,000. I went out to the Justice of the Peace, and I said, "R.E., here I am. Do you want to take my bond for $1,000?" So I was in the office and out and free on bail the same day

RAK: Is there anything further you would like to say about your incarceration, about your feelings while you were there?

CJ: Well, I was out on bail for a couple of months, and when I went to the so-called trial, about late October, they had a big stack of papers against me. The whole complaint, it seemed, must have been 200 pages. The judge was named Cowley--I knew his father, Mathias F. Cowley, the apostle, and also knew his mother, who was a plural wife. I've been in their home a few times and talked with them. Mathias F. Cowley was disfellowshipped from the Church for performing marriages after the Manifesto, and he was still in disfellowship when I saw him. The judge died sometime after the old gentleman did. Anyway, this judge that put me into prison, was condemning me for the very principle that brought him into this world. Now you can imagine the condemnation that this man is going to get because of his actions.

So he said, "Well, how do you plead?" I said, "Well, to save a lot of trouble and to keep my family from getting on this witness stand, I'm going to plead guilty." He looked at me and said, "You're going to plead guilty to all this?" I said, "I don't know what's in that charge, but I've got a good idea. But even one item is enough to put me away. Rather than go to all that trouble, you go ahead and do what you want." So he gave me five years.

After thirteen months I got out on parole for two years. So I was a little over thirteen months in prison and 2½ years on parole. Of course, the Grand Jury was after me then, on account of Ruth and they were after me because I was visiting some families up there. Some of the women in the Relief Society in Bountiful got together and formed a committee to incarcerate me. That's the Latter-day Saints now.

RAK: I've had the same kinds of experiences.

CJ: I had been released on parole. About that time I had a very good job with Marquardt Aircraft. I knew something was going to happen again, as I was warned of it. It was so persistent and so strong that one day about 2:00 p.m., after I had gone to work, I thought, "I have got to go." So I went in and I quit my job and drew my time. That night I was on the road to California. I left here in the middle of the night, with just what I could throw in my old pickup truck and away I went. I no sooner got into hiding when I found out, through my own grapevine which I had set up, that the Grand Jury was after me. They had picked up every one of my children that might know anything, dragged them before the Grand Jury, and tried to incarcerate me again. Oh, it was a rough time! And there was much more that happened.

But all I can say is that if you listen to the voice of the Spirit, you'll be told what to do and when to do it, and how to do it. I don't need to rely on any man on the face of this earth. I rely only on the Spirit that lies within me, and every man can be his own prophet, seer, and revelator, and he'd better be. So, when people tell me this or that, I can take it right to the light of Christ and find out whether it is true or not, and then I know within myself what to do and I am guided. I've been guided to come here these last few times to meet certain people and my family, and their lives are changed on account of it. I don't live on borrowed light from other men. I don't care who they are, whether they are presidents of the Church, the Woolleys, Roberts or anybody else--I live by the light that lies within me. I have been guided to the path of realizing that we must "Trust in the Lord with all thine heart; and lean not unto thine own understanding."[19] "The Lord will direct the way of thy paths."

RAK: Beautiful! Now, can you recall having heard any prophecies regarding the divine judgments that await this people, what would happen to these valleys or where the Saints would go?

CJ: Well, at least twenty years ago, there fell into my hands the original copy of a letter that was written by President Taylor at Cedar City, Utah. Subsequently, somebody else got ahold of it to make copies of it, and I think somebody published something about it, but I have the original that Lundwall had.

RAK: Is this the Lunt Home Prophecy?

CJ: Yes, and one of Brother Lundwall's sons, whom I worked with at the navy base, and I used to talk together considerably. He went through his father's files, and his father allowed him to take this letter to me. I copied it, word for word. I think it is common knowledge now among the people.

RAK: If you have an original, it would be very valuable. Quite a number of people are asking me for this very prophecy. I have a copy with the part about the Negroes. Surely John Taylor, himself, must have recorded it somewhere.

CJ: Well, I can tell you a little bit about it--at least the main parts of it which are important. When President Taylor was at the Lunt home in Cedar City, he came out of the bedroom and told the people there that he had had a dream or vision or whatever. And the dream goes something like this, and I'll try to give it to you just as close as I can remember it. It was so outstanding that I couldn't help but marvel at it. He said the time would come when Salt Lake City would grow so rapidly that there would be business sections and buildings clear from Ensign Peak to the Point of the Mountain near here, and when that time comes you will know that the end in these valleys is near. Now, he also said that there would be a revolution in the United States; manufacturing would largely cease and great tribulation would be on the people. He said the people would flee across the Colorado River--I take it to be across the Colorado River down around Moab--that's one of your closest bridges. He said that the Church would move their archives or records across this river because of great troubles which would come, and when they do, he said, "Don't be far behind it." And these are the very words he used.[20]

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[19] Proverbs 3:5-6.

RAK: Do you remember any comment about the Negroes in that prophecy?

CJ: No, I don't.

RAK: In the early account I have there is a prophecy regarding the Negroes, but the Church authorities demanded the removal of that part before they would let Brother Lunt publish it. I have this on good authority.[21]

Now, have you ever heard Brother Woolley talk about his acquaintance with Heber J. Grant?

CJ: No, not directly.

RAK: Have you heard any comments about Heber J. Grant's having mortgaged the Church property?

CJ: Yes, there was a big hassle over that--quite extensive at one time--and there definitely were mortgages. They had mortgaged the Church property to the Chase National Bank in New York, and the Church was sadly in debt at that time. There was a lot of controversy over this in the late twenties or early thirties.

RAK: Did you ever hear about the part that Lorin Woolley played in steering Heber J. Grant to a subsidiary of the Chase National Bank, and why?

CJ: No, I don't know about that.

RAK: He knew it was going to happen, so he did this. Now, have you ever heard his comments on "that man of sin"sitting"in the temple as God" and declaring himself to be God?[22]

CJ: This statement has been hashed over and has been talked about by a number of people. Francis M. Darter made this statement also, but I can't, at the present, remember where it originally started.

RAK: Considering another angle of the story--does the name of Cain bring any remembrance at all?

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[20] For a complete account of this vision, see VISIONS OF THE LATTER DAYS, Bk. II, by Ogden Kraut, p. 22-25.

[21] Statements made by Jessie Young: "The first copy I had (of this vision) was written by a daughter of the Lunt family. The Church didn't like that part about the Negroes and so she left it out. She told others." Also, "A Brother Wheelright from Bountiful was doing research in the Church archives when he ran onto that. He asked to print it, but he was told he could if he'd leave out two things--that part about the Negroes and about the authorities that would be placed over them at that time." (See also Geo. Washington's Vis.)

[22] 2 Thes. 2:3,4. "Let no man deceive you by any means (continued)

CJ: Yes, they mentioned that this individual would be Cain, but there's a big question in my mind about that. Cain lived before the flood. Where was he? We don't know all about the flood and can we actually say that Cain lived through all that period and through and after the flood?

RAK: Are you familiar with Brother David Patten's experience with Cain? He saw this Cain in Tennessee while he, Brother Patten, was riding on a mule. This is contained in the *Life of David W. Patten.*[23] Brother Woolley spoke to us about this. Did you ever hear one of the Woolleys identify Satan and Lucifer and Cain as individuals by name so that you would know who played which role?

CJ: No, but there are three individuals in that outfit.

RAK: Have you heard that called a counterfeit of God's order?

CJ: Oh, I'm sure it's a counterfeit, because I've talked with Lucifer face to face, and I know this "gentleman" personally, you might say.

RAK: I've had that experience myself. I know. Now, can you tell us anything about the destiny of the Indians? Did Brother Woolley ever tell you anything about the latter-day prophet that was to live in fulfillment of Lehi's prophecy to his son Joseph?

CJ: Now, here again we're getting into something else. I never heard the statement directly from Brother Woolley, but I heard it from others that had been in a meeting with him. However, it was my privilege to meet a man who brought up this very subject. He had no association or connection whatsoever with the Woolleys. In fact, he had only heard about them. He was an old man that had spent 25 years of his life in Mexico. His name was Joel Ricks.[24]

RAK: Was he in good standing in the Church?

CJ: Yes.

RAK: Well, that's interesting.

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[22] (continued) for there shall come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

[23] *Life of David W. Patten,* by L. A. Wilson, p. 45; published by Deseret News.

[24] Brother Carl Jentzsch later gave the following information to be included in this manuscript: When Brother Jentzsch knew Joel Ricks, he was living in Hyrum, Utah, which is not far from Logan. Although he does not know the exact date of his death, he states that he must have still been alive around 1937. His life occupation was that of a telegraph operator for the railroad. Archaeology was his avocation.

CJ: Brother Ricks talked about the Indians because he knew them very well. He had a basement room with a low ceiling, and in that room he had artifacts in glass cases, going from the floor to the ceiling, nearly all the way around the room. He had gold and silver, and Nephite coins in two shammy bags. I have held them in my hands. The museums of this world would give a fortune for that. The Church knew he had this, and they tried many times unsuccessfully to get all this from him. But he told me, "Carl, they're not going to have them. They're not worthy to have them. I'm going to hide them right soon, because I'm not going to be around much longer." That's neither here nor there, but he told me that while he was in South America the last trip (he had been searching and searching for 25 years), that he found the City of Zarahemla. He said that it was the last day of this expedition he had organized, and he had built a fire toward evening and was preparing to start back for home. An angel appeared to him and said, "Why don't you dig here?" and indicated the place where his fire was. It was at night and he said he started frantically digging in that vicinity and three feet down he found a huge charred timber. (Zarahemla was burned, as recorded in the *Book of Mormon*.[25]) He said, all the time he had been sitting right on top of it. So he found the City of Zarahemla, and spent a few more weeks in that vicinity. He brought back a two-handed sword--the workmanship of which was very beautiful. It was made of copper and was sharp and hard, but it was broken about eighteen inches below the hilt. That hilt was terrific--when I held it, my hands were pygmies in comparison. The handle was all inlaid and the guard was inlaid with gold and silver, and the double-edged, hollow ground blade was about 3 inches wide. The scientists say those people never had any tools, and everything was so amateur. I'm not so sure they know what they're talking about. This was a beautiful piece of workmanship. I don't know where it is now or what happened to it. But he told me about the Lamanites, that in a vision he had seen them sweeping up through the Mississippi River Valley.[26] After they got up so far, they divided into two armies--one went east and the other went west, killing everything before them. But another part of the army came up into Utah, and the conditions of the people were terrible. They couldn't resist--they couldn't do anything!

RAK: Have you ever heard anything to the effect that this descendant of Lehi would wield the sword of Laban?

CJ: Yes, that's what Brother Ricks told me, too. He said that this man would carry the sword of Laban, which now lies in the Hill Cumorah, and that he would be a very big man, far above the average. He said the sword is about five feet from the hilt to the tip.

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[25] 3 Ne. 8:8; 4 Ne. 7-8

[26] Alfred D. Young Journal, p. 7. See also, 3 Ne. 21:5-7 & 22-24. Also, Jos. Lee Robinson Journal, pp. 20, 46, 64, and esp. 17.

RAK: I have heard this from Moroni Jessop, and he heard it from Lorin Woolley, exactly the same.

Hill Cumorah

CJ: Well, I can tell you more things which have never been recorded, to my knowledge. This same Brother Ricks said he was a personal friend of Martin Harris. Martin Harris and he were very close friends. Martin apostatized from the Church. Years later he came to Utah, was rebaptized, and that's when he met Brother Ricks. They became such close friends that Martin Harris told him exactly what happened at the Hill Cumorah among Martin Harris, Oliver Cowdery, Joseph Smith and the Angel Moroni. This is particularly interesting to me because it doesn't come from the polygamous groups at all and had nothing to do with them. But anyway, this is what Brother Ricks told me. As you know, Martin Harris was buried in Clarkston, Utah, in 1875. As mentioned, Brother Ricks lived in Hyrum, near Logan. He said that Martin Harris, Oliver Cowdery, and the Prophet Joseph met the Angel Moroni at the same spot where he had buried the plates, and that he caused the mountain to open up. Martin Harris said it was just like they were walking down in a corridor which sloped slightly downward from the part where they were, and they went through this passage for a long ways. They came to a room that was hewn out of solid rock. On rock shelves around this whole room were many, many records--the records of the Jaredites and the originals of the Book of Mormon. The Book of Mormon as we have it is but a synopsis of all this. It's not the original record at all. There were brass plates and gold plates, and the plates they brought with them from Jerusalem were also there. And so was the sword of Laban, and they called the place the "Archives of the Ancients." Have you ever heard this?

RAK: I've read of it. Brigham Young gives an account of it, and it's recorded in the Millenial Star.[27]

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[27] The following extract is from a sermon delivered by President Brigham Young at Farmington, June 17, 1877, and recorded in the Millenial Star 44:247:

I tell this thing to you and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters and to the children, also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all the plates; there was a portion of them sealed, which you can learn from the book of Doc. & Cov. When Joseph got the plates, the angel instructed him to carry them back to the Hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which was a large and spacious room. He says he did not think at the time whether they had the light of the sun or artificial light: but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than, probably, many wagon loads; they were piled up in the corner and along the walls. The first time they went there, the sword of Laban hung upon the wall, but when they went again, it had (continued)

CJ: Well, anyway, I got this right from Brother Ricks, who knew one of the men who had been in there. I guess Brigham did, too. Well, the Angel Moroni commanded Joseph Smith to draw the sword of Laban from its sheath. The sword lay on two stones so that air could circulate around it. So Joseph pulled the sword of Laban forth, and the Angel Moroni wrote with his finger, with flame on that sword and said, "This sword shall not be sheathed again until the kingdoms of this world become the kingdoms of our God." And that's an exact quotation. Then he commanded Joseph to lay the sword alongside the sheath; and, as you know, we've had wars and rumors of wars, etc., ever since then and it's getting worse. He told him that the wars would not cease until the time when the sign came that that sword would be sheathed again and that would be the beginning of the millennial reign.

RAK: That's very valuable.

CJ: At Buffalo, New York, which is close to Cumorah, there's a museum that has skeletons and implements of war (whole and in part). Now, if we compare the Book of Mormon writings with some evidence here, it's really beautiful when pieced together. In the Book of Ether, it tells how tremendous in stature were these men among the Jaredites. Down in the depths in the excavations in that vicinity, skeletons were found which average around nine feet. Nine feet! That's the kind of a man it took to swing that sword. These were from a lower layer. You need to remember that there were about 700 years between the last battle of the Jaredites and the last battle of the Lamanites, which was fought at the same place. And so there was a layer of soil, etc., deposited. (I have quite a treatise on this.) This layer of soil was several feet thick between the lower layer of skeletons and the next layer. The fortifications they built in those days were almost like a mote. They dug a deep trench;then on the other side they built the palisade out of timber, sharpened on top, so that anybody attacking would have to go down, and that put them right in the middle to be looked down on. They had a habit of building these around even small hills Most of the time, they built their cities on rises in the ground, and close to the bottom they put these palisades out of timber which were imbedded in the ground so that the attacking enemy had a really rough go of it. In archealogical digging in this top layer, they found weapons or parts of weapons and skeletons that were not nearly as big as those from the layer below.
(The discussion continued a while longer on the Book of Mormon.)

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27 (continued) been taken down and laid upon the table across the gold plates; it was unsheathed and on it was written these words: "This sword will never be sheathed again until the kingdoms of this world become the kingdoms of our God and His Christ." I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it and who understood it just as well as we understand coming to this meeting (Recorded by George Reynolds)

RAK: Perhaps some further questions might refresh your memory if you have something which would be valuable to us. Did the Woolleys ever talk about Joseph Smith's prophecy that the Saints would make a horseshoe in their trek before they went back to Jackson County?

CJ: That's recorded in *Jacob Hamblin, the Peacemaker.*

RAK: Yes, written by Pearson H. Corbett, and also in the Mosiah Hancock Journal[28] and others. But I was wondering if the Woolleys ever told you that?

CJ: No, I don't recall that they did.

RAK: About the Ten Tribes--did you ever learn from them about the location or the destiny of the Ten Tribes that concerns the redemption of Zion?

CJ: In the Doctrine and Covenants we have a revelation about the Lost Tribes of Israel--[29]that they are going to assist in the building of the Temple and they're going to bring with them all the precious and semi-precious materials that will go into the building of the walls which will be made of different precious stones which we don't have. Just think of it![30]

RAK: Did Brother Woolley tell you this?

CJ: No, the Bible says this in Revelations.

RAK: I see. Brother Woolley told us that the Saints wouldn't need to worry about having materials to build the New Jerusalem. They would see the vast wealth that the Ten Tribes would bring with them. I heard that myself.

CJ: . . . . That temple is going to go up very fast; in fact, the temple and buildings are going to be built in record time, just because of the preparation that has been going on. We're not going to build it; we're too wicked a people.

RAK: I'm glad for this record. This is also confirmed in prophecy in Father's book.[31] We the Gentile people will ASSIST. Now what about flying saucers--unidentified flying objects, as the government calls them. Can you interpret their meaning or substantiate their reality in the light of prophecy or anything you have learned in your life?

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[28] Journal of Mosiah Hancock, p. 19. Published by Ogden Kraut.

[29] Doc. and Cov. 110:11; 113:6; 78: 14,15.

[30] Twelve gates were of twelve pearls, every gate was one pearl. (Rev. 21:21)

[31] *A Leaf in Review* by Harvey Allred, p. 218-219.

CJ: They are the vehicles of the Lost Tribes.

RAK: I've wondered.

CJ: They'll come forth slaying and burning as they come, destroying everything before them--of the Gentiles. They will come right to Jackson County, Missouri, and they will bring all these things with them.[32] They are a people endowed with power. Where is the power among the Latter-day Saints?

RAK: Did you ever hear a prophecy that the Ten Tribes would deliver us at a time of great trouble and exigency?[33]

CJ: There may be some truth to it. Brother Ricks told me this, too, but I have come to this conclusion myself. That is, that Missouri and the six states surrounding it are going to be wiped out. Of course, it will be done by warfare and disease which will take all the inhabitants. The whole thing is going to be wiped clean; so we've got to prepare for it.[34] As far as the rescue of this people is concerned, I'd just like to say this. It is my feeling that of the so-called Mormon people, few will be left. The Latter-day Saints have gone so far into apostasy, that only those who have had and will contact the light of Christ and LIVE by it will be rescued. Like Isaiah says that the earth shall be more comely and beautiful unto them that are escaped of Israel. ESCAPED!

RAK: Of course, we know John Taylor's prophecy at the eight-hour meeting about how few will be true at that day. He said that half will apostatize and possibly one-half of the other half.[35] He also said that only about one-tenth of the men claiming to hold the Melchizedek Priesthood will be true.[36] Now about the two Jewish prophets who are to preach in Jerusalem three and one-half years. Did you ever hear either of the Woolleys speak of or name the two Jewish prophets?

CJ: No.

RAK: First Lorin Woolley gave these names to the Council of Friends. Brother Musser had the two names and Francis M. Darter got them from Brother Musser. I had the full names of both men at one time--so the names are known to some.

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[32] 2 Ne. 23:4-5. The Lord of Hosts mustereth the hosts of the battle. They come from a far country, *from the end of heaven*, yea, the Lord, and the weapons of his indignation, to destroy the whole land. (See Isaiah 13)

[33] See *The Mystery of John the Revelator, etc.*, by F. M. Darter, Pub. 1942. Also D. & C. 77:14; 113:5-6. Is. 11:10-12. Also Old Testament Apocrypha II Estras 13.

[34] *Superbombs, Saints, and Scriptures*, by Carl Jacob, p. 111.
Prophecy and Modern Times, 3rd Ed., by Cleon Skousen, p. 29.
Last Days, by Robert W. Smith, p. 134-137. And Heber C. Kimball to Amanda Wilcox, May 1868. (Amanda Wilcox Prophecy)

[35] *A Leaf in Review*, by B. Harvey Allred, p. 186.
Laman Manasseh Victorious, by Kingston, p. 96.

[36] Ibid. and Truth Magazine, Vol. 6, p. 134.